

The Duties of Prince and People reciprocal.

A
S E R M O N

Preach'd at

St. *EDMUND'S BURT*,

Before the

Lord Chief Justice *WILLES*,

A N D

Mr. Justice *FORTESCUE*,

A T T H E

A S S I Z E S

held there for the County of *SUFFOLK*,

AUGUST the 3d 1740.

By *T. WARREN*, A. M. Vicar of *Chatterham*.

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To the Right Worshipful
Edmund Jenney Esq;
High Sheriff for the County of *SUFFOLK*,
AND TO THE
GENTLEMEN of the GRAND JURIES;
For the *GELDABLE*

Sir **WILLIAM BARKER, Bart.**

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John Turner, *Esq;*
Robert Goodrich, *Gent.*

This **SERMON** (published at your Request)
is dedicated by,

GENTLEMEN,

Your most Obedient,

AND

Most Humble Servant,

T. WARREN.

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2 S A M U E L XXIII. 3.

*He that Ruleth over Men must be Just, ruling in
the Fear of God.*

TH E first Verse informs us that these were some of the last Words of that good and religious Prince *David*; Words which he uttered by the Spirit of the Lord; Words becoming the Almighty Governor of the World, and such as we may imagine he would infuse into one of his Vicegerents on Earth, his own anointed King of *Israel*.

David's own Experience in a long Reign over his People of forty Years, and the Observation he made upon the Governors of them before him, might have suggested to him the Truth of this Maxim: In his *Psalms* we often hear him complaining of his own Misery when he had forsaken this Rule; *That many Troubles were come about him, because his Sins had taken such hold upon him*: And he might be informed that many of his Predecessors underwent the Correction of the Lord, for their Deviations

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from the Paths of Justice and Religion. Hence, at his departure from this World, he pronounces, (as an Admonition to Solomon) *That he that Ruleth over Men must be Just, ruling in the Fear of the Lord.*

I do not presume in every Particular to point out the Duty of a King, it being a Task of greater Moment and Latitude than I am able to master. But it can't be improper upon this Occasion to shew, That Justice and Religion are the brightest Jewels in a Royal Crown.

In order to which I will endeavour to prove :

First, That Princes, or the higher Powers, are originally of Divine Authority.

Secondly, Shew that hereby their Obligations to Justice and Religion are sacred and indispensable. From whence,

Thirdly, I shall take Occasion to consider the great Mischiefs arising from Injustice and Oppression, in regard to Mankind in general.

First, then : The Sacredness of their Persons, and the Divine Authority they are invested with, raise Princes to such a Degree of Dignity above the common Level, as strikes an Awe and Reverence into their Inferiors. By a Divine Authority, I do not mean an immediate Appointment by God ; for that cannot be expected,

pected, except in a Theocracy; or where God vouchsafes his more visible Interposition, and himself chuses the Rulers of a People, as in the Government of the *Israelites*. But the Divine Authority of Princes may be established upon another Foundation, from God's secret Influence, by his putting it into the Hearts of a People to elect a particular Person to reign over them for their common Good, by which Means they become the Instruments of his Will and Direction. As in many Instances of his Providence, though we see not the Hand of Heaven immediately operating, but the Works of Nature are made Use of as secondary Means to produce the designed Effects, yet the Event that results from them ought not to be the less esteemed of Divine Appointment: In like manner may Princes be said to be of Divine Authority, though they are exalted to that high Station by the Voice of their People. And this is the Sense which the Generality and Best of Interpreters put upon those Words of *St. Paul* to the *Romans*, chap. xiii. ver. 1. *That all Power is of God*: And what may confirm us in this Interpretation beyond all Dispute, is, that those Emperors to whose Subjects *St. Paul* directs that Epistle, were usually chosen by a Military Power; as appears to any one that is the least conversant in the Roman History; nevertheless he tells them that such an Election is the Ordinance of God.

If it should be here enquired that since Princes are by this Means ultimately of Divine Appointment, how it is agreeable to the Goodness of God, and the Love which he bears to his Creatures, that so many bad ones should have tyrannized in the World; it may perhaps be accounted for by considering them as his Instruments to punish the Sins and Depravity of a vicious People. Thus when the foolish and misjudging *Israelites* were discontented under his Protection, and requested of him a King to govern them like other Nations, he gave them one according to their Petition, but such an one as quickly manifested the Folly of it to them, by his Severity and Oppression.

But when St. *Paul*, in the Chapter above-mentioned, requires Obedience to the Higher Powers, from this Motive of Divine Authority; He means not to deprive the People absolutely of their Liberty, as we are frequently admonished by his own Example. Thus, as under the Roman Government, those who were *Civitate Donati*, had great Privileges, the Apostle pleads this Right, *Acts* xxii. 25. when he was bound by order of the chief Captain *Lysias*; *is it lawful for you, says he, to scourge a Man that is a Roman and uncondemned?* Thus again in the 16th Chapter, he reprimands the Magistrates who had ordered them to be beaten openly, *uncondemned being Romans*. And again in the

25th Chapter, when the *Jews* would have put him to Death; *No Man*, says he, *may deliver me unto them, I appeal unto Cæsar.*

This Defence of the Apostle's was by no means a seditious Resistance; but an Intimation to us who live after him, that the Measure of Obedience in every Government is the Law and Constitution of that Government: To which, in every well-ordered Community, Princes, as well as Subjects, are oblig'd religiously to adhere. For they are to Rule and Govern, as well as the Subject is to be Ruled and Governed, by the established Laws: Which, when they faithfully observe, there can be but little Controversy about their just Demands of Obedience from the People.

When a Sovereign, I say, looks upon himself as set over a Nation for its Happiness and Security, whilst he is watchful to prevent Invasions from Abroad, and the more dangerous intestine Commotions, he may justly demand Fidelity and Submission from his protected Subjects. And what invaluable Blessings the due and regular Execution of the Laws, (the true Causes of real Liberty;) and a free and undisturb'd Enjoyment of our Properties and Privileges both at Home and Abroad; What Blessings these are, may soon be perceiv'd by those who feel the happy Effects of them, or by observing the Misery of those who know the
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Want of them : And if these are obtain'd and imparted throughout a Nation by the Justice and Wisdom of a Prince, to intercept such a general Benevolence must be inexpressible Madness ; it is to fight against our own Happiness, and, under the Pretence of some imaginary Injury, or lawless Liberty, to involve ourselves at last into Servitude.

Therefore, it is not only our Duty to be subject to the Higher Powers, but Prudence and our own private Interest require it of us. The Advantages under almost every Government are so many, and the private Injuries Men may receive so few and inconsiderable, that Disobedience to it is every Way inexcusable : Nothing but a general Grievance, and where there is an Endeavour to subvert the Fundamentals of Government, and to destroy the Constitution, can be a sufficient Vindication and Warrant for Rebellion.

Having thus considered the high Character a Sovereign Prince bears ; Let us, in the

Second Place, Examine into his Obligations to behave in it with the strictest Regard, first to Justice, and secondly Religion. *He that Ruleth over Men must be Just, ruling in the Fear of God.*

And here, (as has been observ'd) he is to be looked upon as a Person sacred, and appointed by Heaven to order and regulate the Affairs of
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a Number of People, as well in Matters Ecclesiastical as Civil.

To begin therefore with his Justice in Civil Government; when he considers himself the Servant of the Living God, and that here below he is acting immediately under him, in every Command he puts forth, he is first to consider and to judge (as far as he is able) whether it be agreeable to the Will of God.

And as the great Lawgiver of the World departs not from those Rules of Right and Wrong (the Eternal Distinctions of moral Good and Evil,) which he has established amongst Men as the Guides and Directions of their Actions, and Judges them according to their Agreement or Disagreement with them: So is it a Duty incumbent upon a Prince to imitate the King of Kings in this Particular, as much as in his power; to behave amongst his Subjects without Passion or Partiality; Infirmities which belong only to baser Minds, and such who are fit to be governed. From hence we may learn what a bad Ingredient in the Composition of a Prince is the Spirit of Ambition, it is proper only for one of *Machiavel's* forming, who is to wade thro' every Vice, ^{and} to trample upon every Virtue, and to dilate his Dominions: But little becomes him, whose Care and Business it is to Rule over his People in Equity and Truth. A calm and sedate Disposition is
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here required, whose Eye and Mind is not always invidiously extended upon his Neighbour's Possessions, but is diligent and watchful to rectify and preserve his own. It was, we may imagine, from the happy Influence of such a Temper, that *Plato* wished all Kings were Philosophers, or all Philosophers Kings.

Both sacred and profane History will furnish us with Examples of the flourishing Condition of a People, when govern'd by a Sovereign of such Conduct, Justice, and Moderation. These are Virtues, which, as they procure the Welfare and Happiness of the Subject, so are they every Way productive of Quiet, Security, and Felicity in the Prince. Justice is a Virtue so amiable, that wherever it is practised and observed, it is sure to meet with a proportionable Reward. The meanest Person who is guided by it, in his little Sphere of Life, will always meet with the Applause and Esteem of his Neighbour. But when he who has the Care of Numbers upon him, makes it the Measure of his Councils and Actions, the Gratitude of those who feel the Benefit of it, will scarce be able to express their Returns of Love by which they should requite it. In every part of Life, such is the Harmony betwixt the obliging and obliged; when the Good that is propagated flows from the rational Foundation of Justice and Truth. The public Good is the only End of Government,

ment, which chiefly consists in the Practice of distributive Justice, and proportioning Rewards and Penalties to the Merits or Demerits of Men.

But this is not all, it is not only the Temporal Prosperity of his People that a Prince should regard, but at the same Time his own future and eternal Happiness. Was this the Case, was the *Sovereign* to forget Futurity, and entirely bend his Thoughts to the Welfare of his Subjects, without a View to an hereafter, He must become the *Slave*. For Care and Anxiety naturally attend an exalted Condition, and the higher the Eminence, so much the more exposed to Storm and Trouble.

The Fatigues therefore which attend an Earthly Crown, are to be recompenced by an Heavenly one, which is liable to no Molestation.

Thus, *He that Ruleth over Men must be Just*, as he is not exempt from the Judgment of the last Day, but must be accountable for the Actions done in his Body.

Another Reason why a Prince should be Just, is, for an Example to his People. We may learn from every History, that the Virtues or Vices of a Sovereign, shew'd their good or bad Influences accordingly amongst their Subjects.

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Those who are near his Person, will naturally court his Favour by Methods most agreeable to his Disposition. Is he therefore a Friend to Justice, whatever the Minds of those about him may be, he will oblige them to an outward Observance of this Virtue, tho' their Inclinations may inwardly be otherwise : This will naturally diffuse it throughout a Nation, and Men of every Condition will be induced to imitate it according to their several Abilities.

The native Beauty of Justice will receive much Addition, when it is thus supported and encouraged by Royalty and Power ; and when those who move over us in higher Spheres are directed by it, the good Effects which flow from it, will make Men sensible of their Obligations to observe it.

There is a particular Pride in most Men to be like their Superiors : As therefore the Examples of those that Rule over us, are of such Force and Extent, it becomes them to be very cautious, what kind of Actions they shew forth to Men for their Imitation ; being assured that they will see them again often represented according to each one's Power and Capacity.

This Virtue which we are now treating of, is so requisite in a Prince, that if he is not possessed

possession of it (in a very high Degree) his People can scarcely escape being miserable; because Instances are so constantly offered where he must exercise it in great Matters, that without it Numbers must suffer Injury. And because it is not for mortal Eyes, though placed in the most exalted Condition, to be every where present, therefore Laws were invented to supply this Defect; and wise and able Magistrates ordain'd, to see them faithfully and impartially executed. And here the Diligence and Care of a Prince will be required, to see that such his Servants discharge their Offices with Fidelity, that by this Means Justice may every where be as equally distributed as if he was in Person to be always present; knowing how necessary it is to the Honour and Interest of his Crown, to retain prudent and able Men in its Service, that by this means the Course of Justice may be impartially administred, Oppression prevented, and Injuries redressed.

A Government, I say, thus distributed into the Hands of wise, faithful, and honest Persons, is certainly the greatest Blessing to the People, as it is most honourable to the King: Under such an Administration, private Property is secured, Liberty advanced, and the general Credit, Happiness, and Prosperity of the whole Community secured and established.

And as the Adherence to Justice amongst his own People must necessarily procure him their Love and Affection, so will it gain him Abroad the Esteem and Value of other Potentates; who will naturally solicit the Friendship of one where they find Truth and Integrity joined with Power.

In this view, *He that Ruleth over Men must be Just*, and maintain a publick Fidelity with neighbouring Nations. This is a Wisdom, and this a Knowledge, which, (according to the Prophet's Phrase) *Isa. xxxiii. 6. will be the Stability of his Times*; when he to whom the Lord has given Strength and Dominion, makes them not the Means of Wrong and Oppression, but the Instruments of the Peace and Welfare of Mankind,

If any Thing can exalt a Character above Human, it must be the Greatness of Power thus righteously employed: For consider, that the Happiness or Misery of the World, is, in some Measure, intrusted in a few Hands, and it is oftentimes the Behaviour of governing Princes which determines the one or the other. When the Almighty therefore sees them ruling according to his Will, He may expect from a People so happily governed, the Returns of Gratitude: Whilst their Opposition and Dis-
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quiet given to a just and good King, will be *imputed to them for a Sin.*

A Reward is certainly due to so great Merit, which though God may abundantly Recom-pence hereafter, yet it is the People's Duty to pay him the Offerings of Love and Affection; as the Condition of a Nation must be very deplorable, when scourged by Cruelty and Injustice. To this purpose, it was a remarkable Answer of a great Emperor, to one who solicited him to break his Word; that if Justice and Fidelity were in Danger of being banished the Earth, the last Refuge and Sanctuary they should take, should be in the Breast of a Prince. By which he meant, That it was for little and contracted Minds to be guilty of Fraud and Treachery, and such like pusillanimous Vices; But little became one whom Providence had entrusted with the Reins of Government, and placed above the common Accidents of Life, which are too frequently the Occasions of them in Persons of an inferior Condition.

Thus much may suffice to make it appear, that *He that Ruleth over Men must be Just*: As it will secure the Happiness of his People, by encouraging in them the same Virtue: As it will raise and establish his own Reputation in the World: And, above all, as it will highly contribute to his eternal Welfare.

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I am in the Second Place to offer some Reasons, why *He that Ruleth over Men, should Rule them in the Fear of God.*

I need not detain you to prove that this Phrase and Religion signify the same Thing: The Fear of the Lord and Religion being so frequently used as synonymous in the sacred Writings. That a Prince therefore should make Religion his Care may appear from hence: The ultimate End and Design of God's creating the World was for his own Glory, and the Happiness of those Creatures which he voluntarily produced. His favourite Creature Man, he made not to continue a perpetual Residence here on Earth, but finished the nobler Part of him, his Soul, of a Substance superior to the Power of Death, and capable of existing to an infinite Duration. As this World therefore is only a State of Probation, to prepare him for a better; He has given him Rules, by the Observance of which, he may safely be conducted to it. Some (according to the Apostle's Phrase) he has engraven upon the Tables of our Hearts, which are called the *Laws of Nature*; Others he has been pleased to deliver to us by *Divine Revelation*, of the same, or greater Importance than the former. In our Compliance with these Laws consists the whole

whole of Religion, as comprehending our Duties to God, and our Fellow-Creatures : And the Observance of these Duties, and the alternate Practice of them, should be the Business of our Lives ; incumbent equally on the Prince with the Subject. This, I say, should be our Employment whilst on Earth.

But alas ! If we look Abroad into the World, we see the Behaviour of the greatest Part of Mankind so different and regardless of these Duties, as if they were entirely ignorant of them. How little (in all appearance) is God in their Thoughts ? Whose Name is (I am afraid) oftner used that it may be falsify'd than adored. Whilst Self-Interest, Treachery and Oppression, are too frequently the Scope of their Actions. This being too evidently the Case, how requisite is it, *that he that Ruleth over such Men, should Rule them in the Fear of the Lord ?*

As before in the Affair of Justice, so here in Religion, will his Authority awe them, and his Example forward and excite them to the Worship of God their Maker. A Religious Prince will naturally form his Court to a like Disposition of Manners ; which is the readiest Channel to derive the same Behaviour throughout his Dominions. For as in private Œconomy, the good Order and Regulation of a Family depends

pend upon the virtuous Deportment of the Master; so will a National Virtue be diffused and propagated by the happy Influence of a Religious Sovereign. In this View we may look upon a Nation as one great Family, directed by, and united under one common Father.

But when a Prince considers that it is one of his Titles to be the Head of the Church, Religion is certainly then more immediately under his Care, and he will be watchful to be a diligent Defender of the Faith of *Christ*. The Church in all its Grievances flies to him (as its *nursing Father*) for Protection; to be a Shield against its Enemies, to heal its Breaches and Divisions, and to guard its Ministers from Wrong and Oppression, that they may peaceably discharge their several Offices.

Lastly, A Prince must be Religious, as he must answer for himself and his own Conduct, before the Almighty Governor of the World; and therefore he should behave in regard to him with that Submission and Humility as becomes a Creature entirely dependent: To attribute all his Successes, how great soever, to the Conduct and Permission of Providence: To think lowly of himself, when the Almighty is in his Thoughts: Which that he may be the
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oftner, he will have daily Occasion to be reminded of his own high Station in Life : And therefore should consider how much is expected of him from Heaven, who committed this Power to him. The sacred Writings will furnish him with Examples of both kinds of Princes ; more remarkably, He may there find *David* and *Solomon*, expressing with great Trouble their own Deviations sometimes from the Rule in my Text, and again exulting beyond Measure, when they were conscious of having acted according to the Will of God. He may there see, that *the Lord will be King, be the ungodly never so impatient* ; which we see in *Isaiah* the 10th Chapter, when he punished the stout Heart of the King of *Assyria*, and the Glory of his high Looks, for a Vanity peculiar to Tyrants and bad Princes ; for when he had gained a Victory over the Rebellious *Israelites*, he thought not of Heaven, whose Instrument he was, but proudly boasted, *By the Strength of my Hand I have done this great Thing, and by mine own Wisdom I have subdued the World, for I am prudent ; therefore did the Lord of Hosts send amongst his Fat Ones Leanness ; and under Glory kindled a Burning like the Burning of a Fire.*

Having thus endeavoured to lay before you some Reasons why a King should be Just and

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Religious,

Religious, give me leave to shew, in the third and last Place, the great Mischiefs arising from Injustice and Oppression, as they regard Mankind in general.

The great Lawgiver of the Universe, knowing how prone and liable Men are to these Sins, from several Motives and Passions, has given us a very express Direction to prevent all Abuses of this kind; *Levit. xix. 15. Ye shall do no Unrighteousness in Judgment, thou shalt not respect the Person of the Poor, nor honour the Person of the Mighty, but in Righteousness shalt thou judge thy Neighbour.* This Rule of Equity is not confin'd to Judges and Magistrates only, but equally concerns Men of all Conditions, according to their several Opportunities and Abilities. It may be exercised, in great Variety of Occurrences in Life, amongst private Persons; and it is the best Security, as well as the chief Ornament of every well-ordered Society. Its Influences are immediately felt and perceived, by the Peace and Quiet which it naturally produces. It is an in-born Principle, which directs us to the Exercise of Justice, and Men must do Violence to their Natures before they can act in Contradietion to it. Nay, even Prejudice itself, (blind as it is represented to be) often discerns its own false Behaviour, and is conscious that it does not be-
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have according to Truth and natural Principles.

But in order to discover more fully the Beauties of this Virtue, let us view it in contrast with the opposite Vices, of wanton Oppression, or niggardly Injustice; either of them Crimes against God's general Providence: For he has so plentifully stored the Earth with all Things necessary for the Sustenance and Comfort of the whole Race of Mankind, that would Men but be contented with a Sufficiency alone, there would not be so frequently heard such *Murmurs and Complainings in our Streets*. This was a Grievance holy *David* observed in his Time, as we perceive from *Psalms* cxliv. the Cause of which he gives us, *ver. 8. Because the Right Hands of great Numbers were Right Hands of Iniquity*. But how little Grounds there can be for this ungenerous Sin of Oppression, the Almighty's gracious Covenant and Promise with *Noah* and his Posterity will abundantly shew us, as we find it recorded, *Gen. viii. 22. While the Earth remaineth, says the Lord, Seed Time and Harvest, and Cold and Heat, and Summer and Winter shall not cease*, i. e. All that Variety of the Seasons which is necessary to produce the several Kinds of the Fruits of the Earth, shall not fail of their usual Influences and Effects, which are convenient for the Use and

Sustenance of Mankind, provided they use proper Diligence in their Stations and Callings; and have Gratitude enough to adore their Sovereign Benefactor, and acknowledge him to be *the Giver of all good Gifts*. Yet most Men, we find, through an ambitious, a grasping, or an unsatisfied Disposition, imagine that they can take better Care of themselves, than the Almighty is either able or willing to do for them. They are industrious to make abundant Provision for that Life, which it is not in their Power one Moment to preserve but by the Divine Permission: Or if natural Calamities and Accidents have been pretty well guarded against by a prudent Caution, still Emulation and the Itch of Power and Superiority make them restless and vexatious to each other, against all natural Equity as well as the Divine Laws. But is not this the Fault of Men's corrupt Tempers, affecting more than they can virtuously enjoy, and starving others to live themselves in an imaginary Plenty? But will not the Lord of all the Earth do Right to such iniquitous Miscreants? Will he not deprive them of a right Spirit truly to relish whatever is possessed through Injustice, by infusing into their Hearts a rapacious Disposition, which is its own Tormenter, and introduces a Gloominess in the very Sunshine of Fortune.

Solomon

Solomon therefore has wisely determined, *That better is a little with Righteousness, than great Revenues without Right*, Prov. xvi. 8. For if Men act contrary to the Evidence and Light of Conscience, Remorse and Anxiety will fatigue it, and fill it with melancholy Apprehensions, which neither the Charms of Wealth and Power, nor the Interchanges of Amusements and Pleasures, can soften and entirely lull to Sleep. But the Mind which behaves with Truth and Integrity, without Prejudice or Partiality, mov'd by Reason, and the sacred Precepts of Scripture; such a Conduct (notwithstanding Violence and Oppression against it) is the securest Method *to bring a Man Peace at the last*.

Instead of this, observe a Man of an oppressive Disposition, who, one would think, suspected either the Truth or the Ability of Providence to sustain him: He places his Dependence and his Hopes in his own Discretion, contrary to the Sentiments of the truly Religious in all Ages. This Security under God's Favour, is nobly expressed by *Job*, chap. xxxiv. ver. 29. *When He [the Almighty] giveth Quietness, who then can make Trouble? When he hideth his Face, who then can behold him, whether it be done against a Nation, or a Man only?* In these Words

Words are represented God's uncontrollable Will and Sovereignty in his Disposal of all human Events. Therefore Men's Intentions, especially when they are of an evil Tendency, are not always in their Power to execute : But the Event of Injustice and Oppression, frequently turns against *the Contrivers of them*. This was long since observed by Solomon : *The Robbery of the Wicked shall destroy them, because they refuse to do Judgment*. In which Place, as well as in other Parts of Scripture, *Judgment* signifies that equitable Behaviour which it is all Men's Duty to shew towards one another. But more particularly, the noted Story of *Haman* and *Mordecai* must immediately occur to your Thoughts upon this Occasion, (as it is recited in the Book of *Esther*, chap. v.) *Haman*, tho' he was in full Possession of all the Power and Magnificence that the Liberality of a great Prince [King *Abasuerus*] could confer upon him, yet we find the ambitious Wretch complaining, *chap. v. ver. 13. That all this availed him nothing, so long as he saw Mordecai the Jew sitting at the King's Gate* ; therefore he immediately contrived his Destruction, but his Wickedness fell upon his own Head : For we read, *chap. vii. ver. 10.* that the treacherous and designing *Haman* was hang'd upon that very Gallows which he had prepared for the faithful and honest *Mordecai* : And it ought to be
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the Will and Judgment of every good Man, that such iniquitous Stratagems and evil Machinations may always meet with the like Fate.

From what has been said under this Head it may be safely affirmed, that Oppression in private Persons is a Crime as detestable as Tyranny in a Prince, subversive of all Law and Order and the true End of Government. For Men at first united themselves into Bodies or Societies to prevent this Evil of Oppression ; And Regulations and Laws were published from Time to Time to prevent Injustice, in whatever Shape it might appear. These have for their Foundation the Law of Nature, which (as before observed) supposes the Earth to be sufficiently stock'd for the Support, and replenished with a Variety for the Comfort of its numerous Inhabitants. Should therefore avaricious Tempers arise, who like *Ahab* resolve to have *Naboth's* Vineyard, though even Murder must be first committed to make room for the unjust Possession ; what Peace or Security could the World enjoy, unless such unconscionable Dispositions were restrained and confined within Bounds, by wholesome Regulations, enforced by proper Authority ? For we perceive that the Laws of God, and the Threats and Rewards annex'd to them, have

have not that Influence upon many Minds, as the immediate Punishments for Villany, which are provided and denounced against it by human Laws. But it is St. *Paul's* Doctrine to the *Romans*, chap. xiii. ver. 5. That Men must be subject *not only for Wrath, but also for Conscience sake* : The Meaning of which Passage is, That Men are to be obedient to the Form of Government under which they live : For they are to be accountable to God for their Transgressions at his final Judgment, altho' they may suffer here likewise by the Magistrate's Authority. For Oppression is a Breach of the Divine Laws, and cannot escape the Displeasure of the Author of them; though perhaps it may be supported by Power or Artifice enough, to evade the Lash appointed for it by human Injunctions, though never so cautiously worded and intended.

Having thus finished the three Particulars from my Text, I shall conclude with a very short Application.

It plainly appearing from what has been said, as well as from the Nature and End of Government, that the Duties of Prince and People are Reciprocal; let it be considered, that as it is the Part of the one to support and encourage True Religion, and to advance the Interest

terest of his Subjects, by preserving an impartial Equality in the Execution of the Laws; so is it no less so of the other, (from the clearest Reason and Policy in the World, and by the strongest Injunctions of Religion) to *Honour* the King, to pay a proper Duty and Deference to his high Character, to which he has been raised by the Order of Government, by the regular Claim of Royal Birth-right, as well as the Voice of the People, and, lastly, by the Sanction of Divine Providence. And we cannot but remember, that his Majesty, from his earliest Declarations, assured us, That he had no Interests separate from those of his People, and that the known Laws of the Realm should be the Guide and Measure of his Government, as rightly distinguishing that Laws are not a Diminution but a proper Direction of Power. Thus, so long as we are in no Danger of any arbitrary Encroachments, or illegal Stretch of the Prerogative on his Side; so long, we hope, we are (for this Reason) safe from any Disturbance or Licentiousness in the People; and from a political Behaviour, thus mutually regulated, may those Blessings be reasonably expected which are most desirable both to King and People.

May I just beg leave to exhort you, that you would cultivate such a Disposition of Mind

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as will procure Peace, and Friendship, and Love one amongst another : For when the Mind is thus disposed, it will not be drawn away by any intemperate Heat in itself, or delusive Arguments in others, to Sedition, and Tumult, and lawless Liberty ; but will wisely consider, that though there must be Inconveniencies in the best constituted Governments, yet the Overballance of Advantages which arises from it will always be sufficient to keep them quiet and obedient, and to live peaceable Lives in all Godliness and Honesty.

Now the God of all Mercy and Patience give every one of us the Wisdom and Grace to know and to do, in this our Day, the Things that belong to our Peace, before they be hid from our Eyes, for the Sake of our Blessed Saviour and Redeemer ; to whom, &c.

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